

# The Athenian Mercury.

Tuesday, December 18. 1694.

Quest. 1. **D**ID the English come from the Seed of Abraham? If they did, from what Tribe? If not, from whence?

*Answ.* Sure the Querist means a Neighbouring Nation, since our Country-men were never ambitious of such high Kindred, nor far-sought Pedigree, that we ever heard of. If he had askt, from which of the Sons of Noah they came, or what more Modern Founders, there had been some difficulty indeed in Answering him, since Learned Men are divided about it. For the most think us the off-spring of *Japhet*, others believe, on no contemptible reasons, that *Sem* was rather our *Father*. But to come lower, there are several Opinions concerning our first Plantation and Original. Which is ascribed, First, to *Brutus* and his *Trojans*. Second, To the *Phoenicians*. Third, The *Gauls*. Fourth, The *Cimbrians*. Fifth, The *Saxons*, *Goths*, *Angli*, &c. First, To *Brutus*, in whose Story, as we have several times declar'd, we are apt to think there's neither so much nor so little, as some believe. This is certain, that *Geffrey* did not invent it, all the Songs of *Tallessin*, and the old Bards being full of it; *Harry of Huntington*, *Sigibert*, and others confirming it. The British Language has very many *Greek words* in't, and several *Latin*, which neither cou'd be by chance, nor were they brought in by the *Romans*, who to be sure, wou'd not teach 'em *Greek*; and the *Brittains* were careful to admit no Foreign words into their Language; and many of 'em were antiquated in *Italy* in *Julius Caesar's* time; and the same words are us'd, not only by the *Cornish*, but the *American Brittains*, who fled from hence to avoid *Cæsar* and the *Romans*. This the *Saxons* believ'd, and *Gildas* reports it, and *Nennius* is of the same Opinion, and our great Antiquary *Leland*, very earnest for t (as *Lloyd* after him) telling us, from *Arioste*, that the Island was first call'd *Olbion*, or *Albion*. He tells us that many men of good Learning, whose words he produces, were of Opinion twas *Brutus* that chang'd its Name to *Britain*; more certain 'tis that several *Trojan proper Names* are still in use among the *Brittains*, and no where else that we know of, as *Par*, *Myn*, *Dyck*, *Hyll*, *Cob*, in *Greek*, Πάρης, Μύνης, Δύχης, Ὑλλας κώβος. Their Customs also in many things, the same; their way of Fighting in *Chariots*, preserv'd here, when Antiquated all the World over. *Marcellinus* says, he found it in old Authors, That the Relicks of the *Trojans* came as far as *Gaul*, which was at that time thin of Inhabitants, Fought with 'em, and Built a City there; the same that our Tradition relates: And when they were so near, why might they not step over into *Britain*, there being, as *Cæsar* tells us, an intercourse between those two Nations, and their Language, as *Tacitus* affirms, not unlike; at least they might as well, or better get hither, [than the *Phoenicians*, who liv'd in the very bottom of the *Mediterranean*, and People, some of the *Sea-Coasts*, and South part of *Britain*. Again, it's undoubted that there have been *Giants* formerly in this *Island*, as those ancient Histories Relate; for supposing *Geffrey* invented the Story of *Troy*, his Fancy however could not make those vast, certainly, *human Bones*, which are yet to be seen in so many places; or those Skulls, and even whole Skelitons of proportionable Magnitude, which have been discovered here not many Ages since, many of which, *Leland* tells us, he saw with his own Eyes. Thus much of the Opinion of this Island's being Peopled from *Troy*, which carrying with it some face of probability, 'twill be but civil for any person who don't believe it, to answer, or contradict what is here said in its defence, before they are so hasty, to call it, as a certain Author

does in his own Language, een groote, grove, lange, dicke, t'sielische, ende unbeschamte Logen, &c. "A great, heavy, long, thick, substantial, or palpable, and shameless Lye."

Nor is this disagreeable to what *Bockart* advances, concerning the *Phoenicians*, with so many lucky conjectures, that few can believe it's all *Fancy*; for what're became of his pretty Etymology of *Baratnak*, whereby he wou'd make it the same with the *Cassiberides*: It's certain that several places here had names purely *Phoenician*, and highly probable they had several of their Gods and Religious Usages from that Country. Not that we believe they peopled the whole Island, but some of the *Western* parts and *Sea Coasts*, where their Trade from *Spain* chiefly lead 'em. However, we are apt to believe that some part of the Inhabitants, especially to the *North* sides, might come from the very first, from *Denmark*, and the *Cimbrian Chersonese*, and that not *overland*, first to *France*, and so cross the *Sea*, not about by *Long-sea*, but by *Scotland*, and so onwards, giving names to *Cumberland*, and *Wales*, called by the Natives *Gumri*, in *Latin Cambria*, from the *Cimmerians* or *Ciribrians*, it having been the guise of all those *Scythian* Nations, to run as far *North* as they cou'd, and when they had out-run the *Sun*, to *Eddy* back again in search of more comfortable Regions, which those han't yet forgot who live b' t'other side the *Tweed*; and of the same Race were the *Saxons*, *Jutes* and *Angles*, who afterwards came from *Saxony*, *Jutland* or *Gothland*, which *Angles* were a part of the *Sueves*, so called from their Scituation in an *Angle*, or corner, between the Mountains, as the Table of *Ptolomy* plac'd them; who after many famous Expeditions, and several Cities Built and Named, as *Ingbeheim*, *Ingolstadt*, &c. joyn'd the other *Saxons* first to *Asia*, then to Invade and Conquer *Britain*, and accordingly gave Name first to some parts, at last to the whole Island.

Quest. 2. In the 5th chap. of St. John's Gospel, and the 13th verse, 'tis said of the Person of our Saviour, If I bear witness of my self, my witness is not true. But in the 5th chap. and 14th verse of the same Evangelist, it's said, If I bear Record of my self, the Record is true. Pray how are these two *Texts* Reconcileable.

*Answ.* In the first place, our Saviour says, If I bear witness of my self. If I come in my own Name, and Authority, without any Credential from Heaven, you may justly suspect me. You'd have reason to disbelieve my Testimony, as well as that of *Theudas* and others, who pretended to be the *Messias*; But see a greater Authority than my own! The Son can do nothing of himself; as he is Man, distinct from the Father, the Son of Man himself being of limited Knowledg, Power, &c. Not knowing when the Day of Judgment shall be, there being no confusion of Properties in the *Divine and Human Nature*. But 'tis the Father, whom you pretend to be yours, and to Believe in him, who has sent the Son, and giyen him as God, an *unlimited measure* of the Holy Spirit, attesting him by many signal Miracles, and Voices from Heaven. The Works that I do, therefore Testify of me; For as the Father raiseth up the Dead, and Quickneth them, whereof you have some instances in the *Old Testament*; so the Son Quickneth whom he will, as you have seen, or shall see, in the Cases of *Lazarus*, the Daughter of *Jairus*, and others; whence you see that there is another, even God himself, the God of the *Old Testament*, of *Abraham*, *Isaac* and *Jacob*, who, you say, is the Father, who beareth Witness of me. So v. 36. The Works that the Father hath given me to finish, the same works bear witness of me.

From

from all which, and the whole scope of the Context, it's plain that our Saviours meaning here, was no more than this. If he had *only* born Witness of himself, his *Testimonium a Sina*, his own good word, and *solitary evidence* had not been credible, because as his Apostle afterward, they were not to believe every Spirit, but to try the Spirits. Now this fair and ingenious concession of our Saviour, the *Pharisees*, who were some of the *boldest Disputants* in the World, soon after turn'd upon him, and would have made use of against him; For when in the 6th and 31. he stood and cryed, *I am the Light of the World.* They immediately clapt this upon him, and hopt to have silenc'd him by his own words, v. 13. The *Pharisees* therefore said of him, *Thou barest Record of thyself, thy Record is not true.* To which he Answers, *Iko I bear Record of my self, iko I speak the things that I know, and will not deny that I am the Messiah, yet my Record is true;* 'tis not a solitary Testimony, I bear not witness to my self, in opposition to other Testimony; For I am not alone, as v. 16. but *I and the Father that sent me.* He reminds 'em of what he had said on this Subject before, to prevent their misrepresentations. Which is yet clearer, and this fence and reconciliation of the words made more evident by what follows, v. 17, 18. *It is written in the Law, the Testimony of two men is true (is legally true, and ought to be receiv'd.) I am one that bear witness of myself, and the Father that sent me beareth witness of me.* Nothing being more common than those Expressions of a *middle sense*, which the circumstances must determin to one side or t'other; as answer a Fool, and anwer him not according to his Folly. He that is not with us, is against us. He that is not against us, is on our part: Take no scrip, nor money, nor staff. He that has a staff let him take it; and several others. And that this is an Expression of that Nature, our Saviour himself clearly shows by his way of explaining himself in both the Texts now under Examination.

Quest. 3. *I'm a single Woman; and there's a certain Married Man that has made all the Vows and Protestations, that can be, that if his Wife should Die, he'd never Marry any Woman but me; I making the same to him, and wishing, if I did Marry any other, God might strike me Dead the same Minute: However, his Wife is still in good Health, and he has disengaged me so highly, that out of Revenge I would now Marry: Pray, your judgment, whether I may do so without committing a sin?*

Ans'r. Your mutual Resolution and Promise was highly imprudent, tho' we can't say 'twas simply considered, absolutely unlawful; therefore we think it obliges, nor are such imprecations as those to be plaid with, or made and broken on any caprice or pique that may happen, much less when 'tis out of Revenge, as you your self acknowledg, which would be adding a new Sin to Perjury, and perhaps others that we know nothing of.

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